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Protests by Holocaust survivors fail to halt drama on Nazi theme

By MARK MEDICOFF
CJN Quebec Bureau Chief

The YMHA Metropolitan Board of Directors meeting at the Snowdon Y Sunday night, voted in favour of holding the disputed play **The Man in The Glass Booth** at the Saidye Bronfman Centre. According to one official, the 37 man board-the highest senior decision making body-considered the matter "no-issue". No vote count was released.

Jack Engels, president of the Y said, "At the end of the meeting the ranks were closed, and everyone left with the feeling that a right decision had been made."

The first performance of the play will take place Feb. 28. A reading of the play from which this reporter was barred, was held at the Bronfman Centre for Jewish organizations and survivors' groups last Tuesday. One in every 10 Jews living in Montreal is a survivor of Nazi persecution.

Mark Greenwald, leader of the Young Herut, said his organization will join the Association of Former Concentration Camp Inmates in demanding that the play not be opened under Jewish auspices. He said his organization will demonstrate at every performance of the play.

"The play is offensive, makes no constructive statements about the Holocaust, seems to be confused about its intent, and at points is anti-Semitic," Greenwald said.

Jack Kupfert, director of the Revisionist Movement, said the Canadian Association of Irgun and Lechi Veterans will march in front of the theatre to "illustrate the insensitivity of the Jewish establishment to the feelings of the survivors of the Holocaust."

The Eastern Region of the Canadian Zionist Federation was opposed to the presentation, "because it would cause more harm than good, in spite of the educational value of the play" explained Sol Boltz, executive director of the CZF, eastern region. "We have an obligation to our brothers and the Saidye Bronfman Centre has a moral as well as dramatic responsibility to the community, so the production is simply not worth it."

Murray Spiegel, chairman of the Eastern Region of Congress, told **The Canadian Jewish News** that Congress recommended the Y cancel the scheduled production. The decision was reached by an unanimous consensus at a four hour marathon meeting at Congress headquarters last Thursday night.

"Both sides expressed their point of view, and it was agreed that the story of the Holocaust should be told, but not in the form of this play which is seen through the eyes of a psychopathic paranoid," said Spiegel. "We are deeply concerned about the question of censorship", he added, "but not when the sensitivities of people will be needlessly hurt", according to Spiegel, the meeting was extremely emotional and many people were moved to tears.

Monty Berger, president of Allied Jewish Community Services, said closed discussions have been held with the Y and Congress.

(cont'd on page 3)

The Canadian Jewish news

Friday, February 25, 1972 10 Adar 5732 15¢

Gains in Italy

Fascist wave threatens W. Europe

NEW YORK (JCNS) -

Continued political unrest in Italy could foster neo-fascism or neo-Nazism in Western Europe in spite of ultra-Right-wing defeats in West Germany, Austria, Britain and France, the American Jewish Committee states in a report.

"The impressive voting and psychological gains of the Italian Social Movement (MSI), under the leadership of Giorgio Almiranto adversely affect the democratic trend in Western Europe by encouraging other right-wing groups. Every right-wing group on the continent has already taken heart from MSI successes, even though they themselves suffered significant losses during 1971."

The report emphasized that the setbacks of the left-centre coalition, which has been running the Italian Government, opened up the possibility of a right-wing national front. These strains within the coalition led to the resignation in the middle of January of the Colombo Government, the 32nd since the monarchy fell in 1946.

The neo-fascists had more than doubled their vote in Sicily in the elections last June, to become the third strongest party in the island after the Christian Democrats and the Communists. The neo-fascists scored a 4.8% increase in votes in Rome and recorded increases in Bari and other towns. Of nearly 6 million votes cast, the MSI obtained more than 800,000 or 13.9%, compared with 8.2% in the provincial and local elections in 1970.

When last year, Italy's "grand electors" voted in Giovanni Leone of Naples as president, thus favoring a centre-right rather than a centre-left candidate, Almirante declared that the MSI had "contributed to this result."

In a survey of ultra-Right-wing reverses in Western Europe, the report said that the fragmentation of the National Democratic Party in West Germany, with the resignation of Adolf von Thadden, its leader, was the culmination of two years of losses in State elections.

The circulation of Dr. Gerhard Frey's radical Right-wing weekly, the **Deutsche National-Zeitung**, which once recorded a peak of about 165,000, was now probably less than 100,000. Martin Mussgnug has succeeded von Thadden as NDP leader and a former NDP member, Siegfried Poehlmann, has formed his own Action New Right group.

British ultra-Right-wingers, the AJC report said, had produced a new, little-known leader, John O'Brien, for their National Front. After reorganization early in 1971 the British extremists found no new support for their aims.

The different groups, including the National Democratic Party and Union Movement, put up 113 candidates in the municipal elections but their support was limited to between 2-5%.

Children in one of the kindergartens supported by the JDC Committee in Iran, with United Jewish Appeal funds, recite the prayer over the first cup of wine at their own seder. To enable needy Jews in Iran to celebrate Passover, JDC issued special grants to enable them to purchase supplies locally. This picture, taken last year, will be duplicated this March.

An Arab rebuff

Sadat gets cold shoulder

JERUSALEM (JTA) -

President Anwar Sadat of Egypt, whose recent trip to Moscow was less than a resounding success, has suffered another rebuff at the hands of his Arab friends.

The presidents of Syria and Sudan declined to attend an Arab summit meeting Sadat had arranged in Libya, apparently to entice the Sudanese into joining the Egypt-Libya-Syria Federation.

When President Jafar el Numeiri of Sudan announced that he would not attend, President Hafez Al Assad of Syria cancelled his visit. Sadat, who was in Tripoli, cut short his stay and returned to Cairo. Observers here said the incident spelled a further decline in Sadat's prestige at home and abroad.

Sadat's visit to Moscow turned out to be importunate and the Soviet news media made no secret of the fact. The Egyptian leader apparently thought he could recoup by persuading Sudan to join the three-way Arab Federation. Students of Egyptian affairs here believe, however, that Sadat's position is still strong, unless army officers join the university students who have been clamoring for a tougher stand against Israel.

In the interest of accuracy

In the interest of accuracy **The Canadian Jewish News** wishes to provide its readers with the correct wording of the resolution passed at the Beth Tzedec congregational meeting on Sunday, Feb. 13.

The resolution in its amended form read, "Resolved that this meeting recommends to the Board of Governors that the contract of Rabbi Hollander, rabbi in charge of education and youth of Beth Tzedec be renewed."

The CJN did not include the phrases, ". . . that this meeting recommends to the Board of Governors . . ."

This resolution was passed by a vote of 369 to 365. The latter figure includes 131 proxy votes originally entered in the wrong column by Canada Permanent Trust.

As reported last week the vote is regarded as a recommendation to the Board of Governors.

Strenuous efforts by **The CJN** to guarantee accuracy were hampered by the refusal of synagogue authorities to permit reporters to be present at the meeting. Telegrams to the president and a telephone call made to the senior rabbi requesting confirmation of the story prior to publication were unanswered.

Agreement ends 4-year dispute over mirages

PARIS (JCNS) -

After a four year rift between France and Israel about the 50 embargoed Mirage jet fighters, officials of both countries signed an agreement ending the dispute. Both sides played down the significance of the agreement which lacked any ceremony and was carried out in the absence of newsmen.

When rumours began to spread that funds amounting to $75 million representing the price paid by Israel ($50 million) plus 8% interest would be used partly to purchase spare parts, Paris and Jerusalem promptly published denials.

Sharm-El-Sheik victor visits for UJA drive

Someone out of the ordinary is visiting Toronto these days to do his bit in the fund-raising campaign of the United Jewish Appeal-Israel Special Fund. He is Rear Admiral Avraham Botser, commander of Israel's Navy, who was in charge of the unit which captured Sharm-El-Sheik during the Six Day War.

In 1956, Admiral Botser took part in the Suez campaign and was executive officer of one of the Israeli destroyers in the battle with Egypt's Ibrahim El Awal, which was captured.

Born in Poland, Botser came to Israel at the age of nine and after finishing secondary school, joined the Pal Yam, the pre-state naval force, where he served until the establishment of the Israel defence force.

Rear Admiral Botser

Russian dentist reveals Toronto's aid in her release from Soviet Union

By JUDY PLATT

Dr. Julia Libman

Four months ago a group of people at Temple Sinai sent telegrams to Soviet Jewish activists describing the demonstration held on their behalf at City Hall. One such telegram - to a Dr. Julia Libman in Riga - apparently convinced the Soviet secret police that their six year attempt to crush the young woman's desire to emigrate to Israel was fruitless. For that very night Dr. Libman and her family received permission to leave.

Last week Dr. Libman was the unexpected guests at the eighth annual UJA Day for the Women's Division of the United Jewish Appeal. She told the overflow audience at Shaarei Shomayim, "If we Jewish people in the Soviet Union were isolated - without your telegrams, letters, phone calls, and organized protest - we could be strong, but nothing would happen." But few in the audience were aware of the dramatic role she feels Toronto Jewry played in obtaining her freedom.

Only in private conversation afterwards was the story revealed. The attractive dentist had been involved in the militant Zionist movement, taking part in protests and hunger strikes in Riga and Moscow. Her name appeared on a list smuggled out of Russia and by chance she was the first person phoned by Toronto's Student Council for Soviet Jewry when they began their campaign of weekly calls in August. Subsequently Michael Gruda of the SCSJ managed ("with luck") to carry on a correspondence with her - which was climaxed by the fateful telegram, organized by SCSJ's Mark Shapiro the night of the Toronto demonstration.

Following Dr. Libman's short but emotional presentation, Mrs. Joan Comay, author and wife of Israeli Ambassador to Britain Michael Comay, delivered the main address of the day. Recounting her visits to Toronto at various crises since the siege of Jerusalem in 1948, she invited the audience of UJA supporters to "take part in one of the most exciting chapters in the long saga of the Jewish people." Mrs. Comay referred to the

(cont'd on page 3)

$775 million record budget for Agency

LONDON (JTA) -

The board of governors of the Jewish Agency adopted a record $775 million budget recommended by the Jewish Agency executive here last week. Max M. Fisher of Detroit, chairman of the board, summed up the meeting at a press conference.

"We adopted a budget and we planned in detail how to translate this budget of needs into actual income and expenditure and we hope to achieve our goal," Fisher said.

Louis Pincus, chairman of the Jewish Agency executive, broke the budget down into its main categories for newsmen. The largest single item - nearly half the total - is $300 million earmarked for housing in Israel. Pincus observed that $25 million of the total budget will be raised by Israelis in Israel. The balance will depend on contributions by Jews all over the world. More than half the budget is expected to be raised in the United States.

Fisher, who is also president of the Council of Jewish Federations and Welfare Funds in the U.S. and a former general chairman of the United Jewish Appeal, noted that the meeting was the first ever held by the board of governors outside of Israel. "These last five days were days of diligent work and not ideological discussion," he said. "We had no differences of opinion as to aims and purposes."

Discussing the budget, Pincus said "It was not in our minds to decide in favor of one need against another. This budget aims to help close the gap between rich and poor within Israeli society and at the same time provide for the absorption and integration of a mass aliya of something like 70,000 this year, perhaps even more."

He observed that "The internal problems of Israel have not been blotted out by the aliya from the Soviet Union." In addition to the sum for housing, the budget allocates $88 million for higher education; $84 million for health; $75 million for immigration and absorption; $58 million for basic education; and $55 million for social welfare.

Pincus said that the immigration from the Soviet Union had a powerful impact on the budgetary considerations. "We would like to involve in this historic development all Jews and not only large donors," he said. "We don't want groups of Jews, one of which is demonstrating and the other two providing funds. We want those who demonstrate (for Soviet Jews) also to be involved in helping to meet the needs of the immigration and absorption of Soviet Jews, even if it is through small contributions," Pincus said.

Disruption mars group's teach-in

Fighting broke out at Beth Sholom Synagogue Sunday evening when a Syrian Arab disrupted a teach-in on the plight of Jews in Arab lands. Shouting from the rear of the sanctuary, "Don't forget the Palestinians!" he was immediately rushed out by two men from the audience.

While the meeting continued, a fracas ensued in the foyer outside, and with the aid of a police officer, the man and six cohorts were ejected from the synagogue.

Upon the group's arrival at the teach-in they were recognized by some of the program's organizers. "We've seen combat with these guys before," said Mrs. Celia Airst. "They are the most vicious people. You should hear the vulgarities they scream and see the garbage they distribute. One of them tore a Bible at a church recently when it was pointed to as God's deed of Israel to the Jewish people.

"The episode only highlights why we have to have meetings and get the Jews out of Syria," commented Mrs. Airst. "If we have such people here, you can imagine what the Jews in Syria face."

The pattern of brutality confronting the 57,000 Jews remaining in Arab countries was detailed to the audience of about 500, including many young people, by Prof. Saul Friedman of Youngstown State University and Rabbi M. Mitchell Serels, an American Sephardic rabbi who has recently come to a Sephardic pulpit in Toronto.

The gravest of the situations is in Syria where 4,000 Jews were described as living in filthy ghettos, pauperized, subject to curfew and travel restrictions, victims of assault, searches, arrests, rapes, tortures and killings.

"Where is the UN? Which country is prepared to put pressure on Syria and prepared to let them in? Where is Canada?" asked Rabbi Serels. "Until the Syrian government stops harassing our brethren," he vowed, "we will not abandon them."

The teach-in was the first program sponsored by the Canadian Committee for the Rescue of Jews in Arab Lands and was intended to launch an action campaign utilizing some of the techniques learned in the protests on behalf of Soviet Jewry.

Organizations and People

More than 100 women will make thousands of telephone calls to prospective donors as part of the 1972 campaign of the women's division, United Jewish Appeal–Israel Special Fund. The telethon will be held Feb. 27 to March 5. Preparing for it are Mrs. M.D. Lipson (left), vice-chairman; Mrs. Eric Exton (right), co-chairman. Mrs. Beatrice Finkelstein (centre) is giving the women pointers on how to successfully make telephone solicitations for UJA-ISF.

Build bridges to Israel, Givens urges

By LEWIS LEVENDEL
CJN Assistant Editor

The majority of Jews will continue to live in countries in the Free World and build bridges with Israel, predicts Philip Givens, member of the Ontario Legislature.

"The greatest strength for World Jewry will come when organized Jewry is strengthened on both sides of the bridge," Givens told a near capacity audience of about 800 persons at the 17th annual Covenant Breakfast of B'nai B'rith last weekend at the Murray House.

The York-Forest Hill Liberal was honored for 25 years of community service at the banquet.

In his speech, he said, "We are hardly Galut (exiles) here in Canada.... My father was a factory worker; I became a mayor. This never would have happened in Poland. We would have been incinerated."

He made those remarks while reporting on the controversial resolutions of the recent World Zionist Congress which he attended as a delegate for the Zionist Organization of Canada.

The resolutions, which were later ruled unconstitutional, called for the replacement of Zionist leaders who do not emigrate within two terms of office and the resignation of leaders who do not provide their children with a Jewish and Zionist education.

About the Congress, Givens criticized its leadership for not allowing Nachum Goldmann to speak, Jerusalem police for their rough treatment of demonstrators ("they must have learned from watching U.S. television") and many delegates for their intolerance and not listening to one another.

Givens, who is charter president of Upper Canada Lodge, was lavishly praised by political and B'nai B'rith leaders prior to his speech.

Among the politicians were James Walker, parliamentary secretary to Prime Minister Trudeau; Ontario Transport Minister Gordon Carton; Executive Alderman David Rotenberg on behalf of the city of Toronto and Controller Paul Godfrey for the borough of North York.

In his address, Rotenberg said "that only in a few parts of the world could a banquet like this take place." He mentioned the plight of Jews in the Soviet Union and Arab lands.

"We can be proud of demonstrations by Jews when Soviet Premier Alexei Kosygin was in Ottawa and Toronto", he said "I'd like to think this had some effect on Kosygin and Soviet emigration policies."

Matzo sent overseas

More than 600,000 lbs. of matzo and matzo meal and 21,700 bottles of Passover wine have been shipped to Europe and North Africa by the Joint Distribution Committee to help the Jewish communities celebrate the Passover holiday properly, the JDC has announced.

The Joint Distribution Committee receives funds from Canada through the United Jewish Relief Agencies, which is supported by the United Jewish Appeal-Israel Special Fund campaign.

Most of the Passover supplies were shipped to eastern Europe. Countries in western Europe receiving Passover supplies include France, Greece, Italy, Portugal and Spain.

Pretty blue-eyed blonde, Janet, is an eager, enthusiastic child

today's child

By HELEN ALLEN

Janet is a pretty, blonde, blue-eyed six year old with delightful dimples. She is an eager, enthusiastic child who has almost overcome a physical handicap so that she does whatever other children do and takes part in all normal activities.

Janet was born with mild cerebral palsy (loss of muscle control). This interfered with her walking and for a time she had to wear a brace. Now she doesn't need it - she runs and climbs and is anxious to learn to skate which is expected she will be perfectly able to do.

Her only remaining problem is that her right hand is in an almost clenched position and therefore, she does not use it normally. She does better when reminded and therefore this attractive girl needs parents who will encourage her towards more natural use of her hand.

Janet is a little behind in mental development but she loves school where she is in Grade 1. She tackles everything, lessons or games, with zest. Janet is fond of music and books and enjoys children's television programs.

A sociable child, she likes doing things with groups of children and she makes friends with adults easily after an initial shy period. She likes to be useful around the house, feeling important when she is able to share in grown-up activities.

This little girl should be the youngest child in a very loving home. To inquire about adopting Janet, please write to Today's Child, Box 888, Station K, Toronto.

Beersheba faces education problems.. mayor

By TOVA GREENBERG

The cultural assimilation of newcomers to Israel is a very difficult problem, says the mayor of Beersheba.

Speaking to the Zionists in Action at the Labor Zionist Centre last weekend, Eliahu Navi said that his city faced the brunt of the problem because it was the focal point for the absorption of immigrants from Europe, the Orient and, recently, Russia.

Navi said that finding housing and employment for them is relatively easy; however, attempting to educate Sephardic children often presents difficulties.

The father is the undisputed head of the Sephardic family, according to Navi, and he is often afraid that he will lose his influence if his children are educated when he is not. Because the average Sephardic family has an average of eight to 11 children, the mayor said, most of them must work to support the family.

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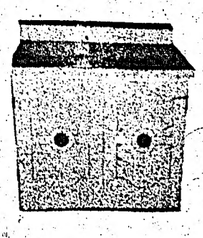

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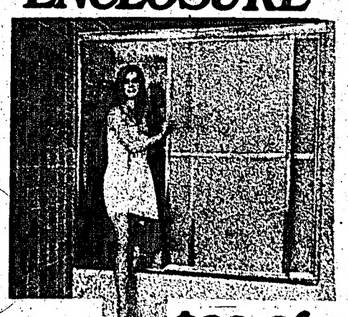

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what's new . . .

by Miriam Herman

Rabbi Benjamin Hauer, and Nacham Sokol presenting one of the 17 Sifrei Torah to Commander B.Sela in Jerusalem on behalf of Canadian Mizrachi. Major Dr. Maurice Jaffe, director-general, in the background. It was the gift of two Winnipeg congregations.

TORAHS PRESENTED IN ISRAEL

The Canadian Mizrachi delegation to the World Jewish Congress presented 17 Sifrei Torah to newly formed Georgian Jewish congregations, army units and Bnei Akiva Yeshivot. The presentation of the scrolls, received from two Winnipeg congregations, Tiferus Israel and Achdus Beth Yehuda, was held in Hechal Shlomo, Jerusalem. An additional city-wide Torah procession and celebration took place in the city of Bnai Brak.

ORT DAY DINNER

March is ORT Month and [illegible] gion has designated Wed., Ma[illegible] Day. At the annual dinner, ta[illegible] Murray House, D. Lou Harr[illegible] the Canadian Organization fo[illegible] and Training, will be honored [illegible] of his 75th birthday and Charles J. Bensley, chairman of th executive committee of American ORT is coming in from New York to be the guest speaker. Israel ambassador Theodor Meron will also be attending.

PURIM IN MONTREAL

Purim celebrations in Montreal will be the traditional songs, dances and drama - all in historic costume - on Sun., Feb. 27 at 2:30 p.m., at the Spanish and Portuguese Synagogue, St. Kevin. One of the highlights will be a performance by a folklore group of Jewish Moroccans who have settled in Montreal. The program is jointly sponsored by L'Association Sepharade Francophone, Jewish Immigrant Aid Services and the Jewish Public Library.

DENTAL APTITUDE TEST

Following a request from the Canadian Dental Association, the Board of Jewish Education has made arrangements for Sabbath observing students to take a dental aptitude test on Sun., March 26, at the Associated Hebrew Schools on Bathurst St. Students interested in this examination should contact the Dental Association office in Toronto.

SPEAKERS ON TOUR FOR CUJS

Student groups in five Canadian cities will be addressed by two well-known Jewish speakers, under the auspices of the Canadian Union of Jewish Students. Yiddish poet and author David Roskies, a Montreal-born graduate student of Yiddish literature at Brandeis University, will speak in Winnipeg, Calgary, Saskatoon and London. Rabbi Arthur Jacobovitz, professor of Jewish studies and director of the B'nai B'rith Hillel Foundation in Seattle, Washington, will be in Winnipeg on the weekend of March 4 and will then meet with students in Saskatoon, Calgary and Edmonton.

David Roskies

ARMS AND THE MAN

The Holy Blossom Temple Players are busy rehearsing for their presentation of the George Bernard Shaw comedy **Arms and the Man.** The performances are scheduled for 8:30 p.m. Tues., March 7 to Thurs., March 9 and Sat. March 11 and Sun. March 12.

. . . about people

Cantor Salomon Amzallag of Montreal's Spanish and Portuguese Synagogue will be in New York on Sun., Feb. 27, to sing at the fourth annual Sephardic Cultural Festival at Yeshiva University. The festival's theme, The Music of Sephardic and Oriental Jews, is particularly suited to the Moroccan-born singer who was a recording artist on radio and television as well as a composer of Hebrew and Arab-Moroccan songs in his native country.

* * * * * *

Sgt. Henry Aiken

According to government records there are 80 Jewish servicemen in the 80,000 man Canadian armed forces. But as of March 16, there will be only 79 --- **Sgt. Henry Aiken** is retiring. He completes 31 years of service which began in Nov. 1940 when he enlisted in the RCAF as an airframe technician. A native Torontonian, he is presently posted at De Havilland Aircraft.

* * * * * *

Gerta Frieberg is the first woman to be appointed chairman of the Warsaw Ghetto Uprising Observance which this year is set for April 11. She will be approaching her new position with the background of personal experience - she is herself a survivor of a German concentration camp. A busy community leader, she is the present president of the Federation of Jewish Women's Organizations of Toronto.

* * * * * *

Rabbi Reuben Slonim, former **Telegram** associate editor, is in hospital recovering from injuries - a broken hip and a fractured shoulder - he received when hit by a car while out jogging.

* * * * * *

The three top winners in Montreal's 1972 annual Bible contest for senior students of the United Talmud Torahs, **Mark Katz, Roslyn Perez** and **Elyse Tolchinsky**, are now eligible to take part in the national Bible contest to be held throughout Canada and the U.S. Winners of that competition will be going to Israel for the annual contest there.

* * * * * *

The **Mayor of the Morning** is celebrating an anniversary! He is Hamilton radio commentator **Paul Hanover** who has been with station CHML for 25 years. He devotes many evenings to Jewish community causes - he has been B'nai B'rith Sport Night's master of ceremonies for the past eight years and is presently co-chairman of the Hamilton 1972 UJA campaign.

* * * * * *

Last week it was mentioned in this column that **Yehuda Noy** was leaving his post as director of the Central Region of the Federated Zionist Organization of Canada. However, he remains executive director of United Israel Appeal Inc., Ontario Region.

* * * * * *

Torontonian **Ronald Isaacs** is presently serving a rabbinic internship with a congregation in New York in preparation for his ordination from the Jewish Theological Seminary in June. A 1969 graduate of Columbia University, he has received both a bachelor's and master's degree from the seminary where he was awarded the Joseph Bragin prize for scholastic achievement.

Youngsters put Mitzvah into Bar Mitzvahs

By MIRIAM HERMAN

One of the most frequent criticisms directed at modern-style Bar Mitzvah celebrations has been the fact that there is too much bar and not enough mitzvah.

The recent statement by Donald Carr, outgoing president of the UJWF, regarding a levy on Bar Mitzvahs and weddings brought the subject under public scrutiny once more. However some Toronto families had been placing the emphasis on the mitzvah long before Mr. Carr's suggestion was put to the Jewish community.

In keeping with the Jewish tradition of concern for others, Michael Tanenbaum (he is the son of Mr. and Mrs. Joseph Tanenbaum and the grandson of the Max Tanenbaums) established a Technion Perpetual Scholarship Fund in celebration of his Bar Mitzvah. That was back in 1969 and last November his younger brother Alan requested that his Bar Mitzvah guests contribute to a fellowship fund at the Technion rather than send the usual personal gifts. Proceeds from this fund will be awarded each year to students in the department of bio-medical engineering.

It has been the same with the Murray Koffler family. The eldest son Leon, who had spent the summer before his Bar Mitzvah in Israel, chose the WIZO Mothercraft to be the recipient of his Bar Mitzvah gifts when he discovered that they were in need of incubators and toys. He sent personal letters to his guests expressing his wish, three days after the formal invitations were mailed and the response was overwhelming.

Tommy found his project in Morocco, the Ecole Alliance d'Israelite - schools in Marakesh and Casablanca which provide full-time seven days a week school for Jewish children who would not otherwise be educated.

It is now Adam's turn. He has decided to support an organization called Akim, the Israel Association for the Rehabilitation of the Mentally Handicapped. Akim provides hostels and workshops for the teaching of manual skills and the use of machines.

In the letter to his guests Adam wrote, "During my visit to Israel last summer, I was looking for a project for my Bar Mitzvah. Like Leon and Tommy before me, I would like others to benefit from it!"

(cont'd from page 1)

Soviet activist

bravery of the Soviet Jewish activities as "comparable with the Jewish stand at Massada and the Warsaw Ghetto.

"At this moment we in Israel are the highest taxed people on earth. Yet the doors are wide open," Mrs. Comay stressed.

"Every Jew in Russia who can get out will be made welcome. If the reason the Jews are being let out is to see if we will go under, how wrong that thinking is! We will take them in," she promised, "and you will help us."

The morning session was devoted to a symposium to acquaint the over 400 ladies present with the local service agencies supported by UJA.

In addressing himself to the symposium topic, "Any Woman Can Face the Problems of Our Time," Bernard Berger, Associate Executive Director of the Jewish Vocational Service, stated, "No woman has to face the problems accruing from new relationships in society by herself. A network of services designed to help people cope with these responsibilities is available." Gordon Wolfe, supervisor of youth services at the Jewish Family and Child Services, cautioning against complacency, argued that "it is very hard to keep up with a fast-moving world. I tell you frankly that there are no easy solutions that the agencies or you will be able to find. We all have to start listening and start changing."

Dr. Sydney Wax, senior attending physician at Baycrest, predicted that "volunteer services will be revolutionized by social and technological changes that will decrease the availability of work situations. Many highly educated women will look to community service for fruition of their personal lives."

(cont'd from page 1)

Play controversy

"We did not feel it was necessary to formally bring the matter to any AJCS body for consideration because it is a community problem, and as such, it is up to the Y to determine the course of action it considers best," "the Y is a constituant agency of AJCS, with individual organizations enjoying a high degree of autonomy".

Neri Bloomfield, national Executive President of Hadassah - Wizo in Canada said, "Mrs. Meyer Sager went down to see the play and she reported that the atmosphere in the theatre was very tense after the reading-after speaking to several officers of Hadassah, it was felt we could not offend the survivors".

A dissenting voice in the controversy was that of Harvey Cresthol chairman of the B'nai B'brith League of Human Rights, who said "our belief, expressed at a meeting of the Joint Congress-B'nai B'rith Community Relations committee was that we abhor censorship".

"If the play were a blatant expression of anti-Semitism, then we would condemn it-however we do not feel this is the case," he said. The league's views, representing some 10,000 B'nai B'rith members, were upheld by the cabinet, the league's senior decision making body. An official at B'nai B'rith said views were expressed "to face-up to the Holocaust".

March construction for school

Construction of a Jewish high school, costing $800,000, will begin at the end of March, announced Manuel Lazar, building committee chairman of the Jewish People's Schools and Peretz Schools. Named after the famous 20th Century Hebrew poet, Chaim Nachman Bialik, the school is the first of its kind in Montreal to offer a non-orthodox approach to Jewish education.

"The existing Jewish day schools have a strong religious orientation, and as a result they don't offer as relevant a curriculum, or courses" said Lazar.

According to Principal Nachum Wilchesky, the Bialik high school program is designed "to eliminate antiquated distinctions between Jewish and general studies". The school is the first in Montreal to offer Yiddish as regular course studies.

A tender for the project will be accepted by the end of the month, and the first stage, in a two stage development, will begin. By September, 1972, the first stage - a separate wing to the Jewish People's Schools and Peretz Schools on Wavell Ave. - will be completed, accommodating 180 students in four, grade seven classes and two grade eight classes. The wing will have its own principal and administration.

Bialik High School's second stage, estimated to cost $600,000, will be on time to hold classes in 1975.

The Jewish People's Schools, and Peretz Schools were merged in 1970 to eliminate the high cost in duplication of school services. A Combined Jewish Appeal campaign raised funds for the merger.

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Editorial page

Emergency faces Israel

Political opposition requires great courage in Soviet Union

Everyone should make an effort to see **A Day in the Life of Ivan Denisovitch**, a film which has been having its third run in Canadian cities. It is not only because of the artistic merit of the film that we recommend it, but because it is impossible to understand the Soviet Union without being aware of the bleak, horror filled landscape of the Russian labor camp.

In order to know the modern world, we must know that in Siberia, millions of men and women have experienced long years of brutal labor, winters of horrid cold, starvation, illness and death. Unless we understand the meaning of an extra shirt or an extra bowl of mush, a few minutes of shelter from the wind, a moment's rest in the race to meet an impossible work quota, one cannot begin to appreciate the courage required to undertake any act of political opposition in the Soviet Union.

It is especially important that Jews understand this. Jews are by no means the majority of those confined in "correctional camps," but this is what they risk the moment they exhibit any interest in remaining Jews. It is the labor camp which can await them if they fall foul of the Russian judicial system by studying Hebrew, by joining with others in religious studies, and by declaring their desire to emigrate to Israel.

It is this threat that makes the courage of those who have declared themselves all the more miraculous. It is this danger that makes it imperative that every Jew who chooses to leave the Soviet Union be received as quickly as possible.

The emigration of Soviet Jews is moving at a faster pace than anyone could have predicted. The problem of integrating them into Israel society will require more funds than anticipated.

A new emergency faces Israel, already beset by the requirements of a heavy military budget, hostile neighbors and internal social problems that would tax a wealthy nation. The task of providing Soviet Jews with a knowledge of Hebrew, jobs and housing will strain the resources of Israel to the limit. Only the generosity of overseas Jewish communities can meet the need.

How fortunate for us, living in Canada, that the only decision we need make is the amount by which we will increase our gift of last year. What if the accident of history had placed us in the Soviet Union and the decision to live and act as a Jew involved a grimmer risk?

"What age do we stop being friends?"

Latin American Jewry faces growing peril of Anti-Semitism,

There are unsettling stories coming from Latin America; stories that point to serious trouble for the 800,000 Jews in those lands. The 28th World Zionist Congress warned that in these Latin countries with their record of revolution and military uprisings, the position of the Jewish inhabitants is becoming increasingly precarious.

So far, the Jewish populations have not been subjected to the sort of persecution meted out to their brethren in other lands, but the signs are ominous. The wave of ultra-nationalism sweeping Latin America, particularly in Chile and Argentina, is affecting Jewish business enterprises and there is reason to believe that many Jews are looking to Israel as a possible new home.

Argentina has 500,000 Jews who suffered economic and cultural discrimination during the reign of dictator Juan Domingo Peron. His expulsion from Argentina in 1955, while it lightened the burdens of the Jews, failed to bring stability to the country. Today, there is talk of Peron returning to the country he once fuled. Such a development - and it is more than a faint possibility - would herald a return to the open anti-Semitism which prevailed during the Peron years.

It was Peron who opened the nation to thousands of Nazis in the immediate post-war years, providing them not only with a haven but with well paying jobs in the government's service. Most of them are still there and the virulent anti-Semitism they brought with them has infected large sections of the general population.

The many thousands of Arabs in Argentina are contributing to the threatening climate and their propaganda is commanding a wide audience. The popular press is printing articles holding up Israel and Jewry in an unfavorable light.

The same story is true of other Latin American countries. Uruguay has 40,000 Jews and they face dark times, trapped as they are in a country on the verge of chaos. In Chile, which has a Jewish population of about 38,000, the once favorable position of the Jews has deteriorated to the point where many Jewish business leaders have have quietly disposed of their interests and emigrated, some to Israel, others to the United States.

Latin American Jews have been somewhat isolated from the mainstream of Diaspora Jewry, but there is evidence that this is disappearing under the impact of threats to the Jewish way of life. The lack of stability in government makes life difficult for the Jewish communities at the best of times; today, with unemployment running high and economies near collapse, the middle class Jews are the targets for abuse.

Not all Latin American Jews want to emigrate to Israel, but the national homeland undoubtedly will attract many who see no hope for themselves and their children in the land where they were born. The door is open for them, just as it is open for all Jews who need succor. Those who plan to emigrate should not wait too long, for if they do, they may find themselves trapped by governments that refuse to let them go.

Translation unnecessary

Laughter is happy key to open doors for peaceful co-existence

This newspaper last week carried a picture of a laughing Golda Meir receiving a Smiley button from a visitor to Israel. It was a delightful shot of a pressure-laden woman relaxing from the cares of state, and the photographer clicked the shutter at an inspired moment.

The fact is, the Prime Minister of Israel is the kind of woman on whom a button dedicated to smiling looks most appropriate. But her life since assuming the top political post hasn't been featured by many of life's lighter moments.

That is why it was heartwarming to see Golda Meir indulging in what is known as a belly laugh. It's the kind of laugh that starts in that region and works its way upwards, taking over completely in sheer enjoyment of whatever it was that caused the laugh in the first place.

The ability to smile is an attribute of the human species that separates us from the animal kingdom. The trouble with most of us in these days of complexity is that we have lost the capacity to smile or indulge in laughing, the first cousin to a smile.

We can only hope that someday, not too far off, laughter will be a commonplace in Golda Meir's world and in the world surrounding the national state, for it knows no boundary nor does it require translation.

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Lines of communication in Gaza are still down

By NECHEMIA MEYERS
CJN Israel Correspondent

It took several years to finally bring terrorism under control in the Gaza Strip. It will take many many more years to uproot the hatred which nurtured this terrorism

It wasn't very long ago that Gaza first-graders used textbooks containing arithmetic exercises which asked children to add up the number of Jews killed in a particular operation by the "brave fedayun". And fourth grade geography texts exhorted Gaza youngsters not to forget that a precious part of Palestine had been stolen by criminal Jewish gangs. "We must prepare ourselves," the passage declared, "to regain it, and cleanse its soil of those criminals."

There are no parallel sentences in Israeli textbooks; going to the other extreme, they pay remarkably little attention to Arabs. This shortcoming may, however, soon be rectified: the ministry of education has tentative plans to make Arabic a compulsory subject in all Hebrew-language (i.e. Jewish) schools, and to place greater emphasis on the study of Arab culture.

In the meantime, Jewish children, most of whom are familiar neither with Arabic nor with Arabs, garner many of their impressions of their Semitic cousins from the stories they read. Hebrew University lecturer Menachem Regev, in a recent study, makes it clear that the stories are not racist in any way, but he points critically to their tendency to patronize Arabs as backward, and to suggest, somewhat superciliously, that understanding between Jews and Arabs depends on the latter learning from the former.

Regev also quotes from stories which provide a more balanced picture of the protagonists. "Again Avner turned to his father and asked: 'Daddy, Eretz Israel is a Jewish country isn't it? Yet the Arabs live here too. Do they agree to it being a Jewish country?' 'We think,' his father answered, 'there is room for both Jews and Arabs'

"Avner doesn't ask any more questions, but all the same he isn't satisfied. What about the little Arab boy who comes around selling straw with his father? Surely he must think to himself: 'This is my country, and here come the Jews and buy the land from the Effendi; and they're so well dressed and well fed, and they think it is their country already.' Surely this little Arab boy and his father, too, must hate the Jews. Had anyone ever explained to the Arab boy why the Jews had to come to Eretz Israel? Had anyone ever explained to him that Jews and Arabs could live together and that the country could be big enough for them all?" (from **Fire in the Forest** by Yossi Margalit).

Blueprints for peace between Israel and her Arab neighbors, says Regev, are mentioned in many of the children's books. **The Sky's the Limit**, by Dvora Mossensohn-Omer, tells of a kibbutz child who decided to promote understanding with the Arabs by establishing "telephonic" contact with youngsters in an Arab village on the other side of the border, and tries to implement his plan by using a length of string and a telephone made out of a piece of tin. But, of course, when he talks into the instrument, there is no reply. His father explains: "Look son, the lines are down. There's no telephone contact between them and us." Mother, father and son then walked in silence through the kibbutz country-yard. 'Daddy', the son said, tugging at his father's sleeve, 'when will they mend the line again? When, daddy, when?"

Children on both sides of the border would like to have an answer to that question.

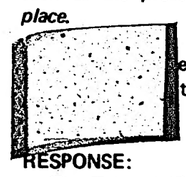
ask the rabbi

Why some ash placed on head of bridegroom

1. Why do pious Jews place some ash on the head of the bridegroom at the wedding ceremony?

RESPONSE:

This law is mentioned in the Talmud (Baba Bathra 60-A). This is supposed to be one of the many instances when the destruction of Jerusalem is brought to mind. It is especially fitting at a joyous occasion like a wedding, when the hilarity of the moment is liable to mislead people into thinking that current conditions are ideal and do not need any improvement. In the Jewish way of thinking, no situation is ideal as long as the Temple in Jerusalem has not been reconstructed. The general idea is that were the Temple to have been already reconstructed, mankind would have achieved universal peace which is, indeed, a far cry from our present situation. Also, one of the Psalms speaks of the consequences which could occur should "Jerusalem be forgotten". It is, perhaps, a number of these types of customs that was responsible for the tenacity with which the Jewish people clung to the ideal of Zion until some measure of restoration, such as the present State of Israel, took place.



ewish custom require the to have attendants called

RESPONSE:

The Talmud (Eurbin 18:B) tells us that the Almighty Himself either provided or Himself was the attendant for the wedding of Adam and Eve. One source in the Midrash tells us that Angels were the attendants. Generally, two reasons are given. One is that bride and groom are likened to King and Queen on their wedding day. Just as Kings and Queens have attendants so do brides and grooms. This idea is one of Judaism's most beautiful examples of the explanation of the human being. The second reason involves the general concept of "Gemilas Chasadim". This means that human beings are expected to extend to each other acts of grace and courtesy, especially at important occasions. Thus, at a ceremony like a wedding, bride and groom should feel the cooperative and friendly hand of others in the form of attendants at their wedding. The ideal of happiness can never be achieved without the friendship and cooperation of one's fellow man.

Ben Gurion recalls his marriage day

By MIRA AVRECH

Mira Avrech, who writes for Yediyot Achronot, is one of Israel's most distinguished newspaper correspondents. She is the confidante of people in high places and possessor of a thorough understanding of the country's political, social, cultural and economic problems. Her column on personalities and events will appear from time to time in The Canadian Jewish News.

Lou Gardner, head of an English television crew grew more and more impatient as he waited in the corridors of Israel's defence ministry recently. He had just completed an interview with King Hussein in Jordan and now he was trying to interview Moshe Dayan. Cameras, floodlights and microphone booms were all set up but there was one major drawback to getting the show on the road; Tel Aviv's electric current had broken down for the third time that month. Dayan, always an impatient man, was grinding his teeth in frustration as he waited to start the interview.

"Tell me, Mr. Minister," Gardner quipped, trying to ease the situation, "How did Israel manage to win the Six Day war when you can't even keep the electricity flowing?"

Dayan smiled: "We fought and won - in the dark.

* * * * * *

Pale and grave, the "old man of the desert", David Ben Gurion, spent the anniversary of his wife's death at his kibbutz, Sde Bokar, gazing at her grave. Earlier in the day he had been leafing through some of her belongings, including a book he had dedicated to her when she had left the city to follow him into the desert.

In his dedication B.G. had quoted Jeremiah: "I remember thee for the affection of thy youth, the love of thine espousels; how thou wentest after me in the wilderness, in a land that was not sown."

Ben Gurion, in a flood of reminiscences, recalled his marriage to Paula. He told me: "We met in New York when I was exiled by the Turks from what was then Palestine. The day we married, I had a meeting in the morning. I was late for it. Everyone was amazed because I had a reputation for punctuality. I told them that I had gotten married and they all laughed. They thought I was joking. Paula wasn't sure either... because the meeting lasted all that day and through the night."

* * * * * *

Stories about Moshe Dayan's amorous encounters have swept Israel following his divorce. Although not particularly provincial, Israelis were human enough to be intrigued with the Haolam Hazeh account of a tape recorded telephone conversation between the minister of defence and one of his girl friends. The political effect on Dayan is not yet predictable but at least one political opponent is not taking it seriously. Joked former air force commander and Herut leader Ezer Weizmann at a public meeting ...In future, should I ever want to go to bed with a girl, I'll look under the bed to see if she hides a tape recorder there."

* * * * * *

Incidentally, Weizmann, who is married to the sister of Ruth Dayan, called his friends on the morning of the Dayans' divorce and announced: "I am now an ex-general, an ex-minister and as of today, an ex-brother-in-law."

* * * * * *

In a conversation with Eliaz Nackle, the Christian Arab who has been appointed deputy speaker of the Knesset, I asked how he felt representing a minority group.

"Minority group?" asked Nackle. "I am an Israeli am I not? As such I represent you too, madam."

Nackle insisted that he would take an active interest in all subjects discussed in the knesset, not only those of immediate interest to Arabs.

"There is one subject, however, on which I intend to remain silent," he said with a mischievous smile. "I don't intend to get embroiled in the issue of who is or is not a Jew!"

* * * * * *

Back from his controversial visit to England, his first since the creation of the state of Israel, Menachim Begin told me:

"It's strange, but I remember the "Tommies" in Palestine as large men, virtual giants. But now ... they weren't at all tall. Really, they are quite normal in size. Or did they get dwarfed in my mind?"

Protestants support Israeli stand

NEW YORK (JCNS) -

The National Council of Churches America's largest Protestant organization feels that Jerusalem should remain a "unified city and sees no advantage" in efforts aimed at international control or separate government of the Holy City.

Meeting in Charlotte, North Carolina, the NCC, which is the policy-making body for three Protestant denominations with 42 million members, suggested that Christian groups should engage in a dialogue with both Israel and the Arabs to assist in obtaining a better understanding of the issues and problems involved. A statement issued by the NCC described Jerusalem as a living symbol of a pluralistic society in which diverse men find humanity and a sense of freedom and peace."

One of those who drafted the document, the Rev. A. Denis Baily, a member of the Church of England now in the United States, said that the problem was highly complex for Christians.

"Western Christians cannot pass quick judgements on the city's importance to one group over another. Jerusalem is sacred to many: religious and secular Jews, Christians and Moslems," he added.

Shame drives Arabs to seek revenge

By W. GUNTHER PLAUT

The current issue of the **American Journal of Psychiatry** contains an address by Harold W. Glidden, formerly associated with the Bureau of Intelligence and Research in the U.S. Department of State. It deals with the psychiatric and cultural background of the Arab-Israeli conflict. According to him we have here a classic case of culture conflict which, he says, is a major reason why the war has been so prolonged and intractable. In the course of his paper the author tries to explain certain aspects of Arab psychology. Here are some examples:

"Shame is intensely feared among the Arabs, and this fear is so pervasive that Arab society has been labeled a shame-oriented one. This contrasts sharply with Judaism and with Western Christian societies, which are guilt-oriented. It is to be noted, however, that in Arab terms shame is not defined as the commission of an act condemned by the value system; instead, it means the discovery by outsiders that a given individual or group committed such an act. Hence there is an intense concern with and catering to outward appearances and public opinion that many observers have noted as being characteristic of the Arabs.

"The reason why shame operates in this way is that Arab society is marked by a system of adversary or rival relationships that run through it from top to bottom. This phenomenon feeds on the fact that in the Arab value system, one of the major attributes of prestige is the ability to dominate others. There are two main types of contestants involved: those who are seeking to dominate others by upsetting the balance of power to their own advantage and those who resist such attempts by seeking to maintain the balance of power . . .

"Shame is eliminated by revenge. It is difficult to describe the depth of the Arabs' emotional need for revenge, but suffice it to say that Islam found it necessary to sanction revenge . . .

"Many Westerners and Israelis think that since Israel has more than once demonstrated that it is objectively stronger than the Arabs, the only rational thing for the Arabs to do is to make peace. But for the Arabs the situation is not governed by this kind of logic, for objectivity is not a value in the Arab system. For the Arabs, defeat does not generate desire for peace; instead, it produces an emotional need for revenge, and this need is deepened rather than attenuated by each successive defeat."

Shame, says Glidden, is only one of the important psycho-cultural elements in the Arab makeup.

Fear is another salient emotional factor in the Arabs' attitude toward Israel. It is often argued that a strong Israel is the best guarantee of peace in the Near East - and from our point of view this argument seems persuasive. In another respect, however, the Arabs fear a strong Israel because they cannot conceive that any strong state (whether Israeli or Arab) would not use its power and influence to dominate and control others. After all, says Glidden, it was precisely because of this that Nasser was so feared and hated in so many Arab quarters.

Westerners may bring rational and historic arguments which are meant to show that Israel is indeed not an expansionist society, but this does not diminish the reality of Arab belief that expansionism is a natural aspect of Israel's victory and that the Jewish state does in fact desire territory "from the Nile to the Euphrates".

Needless to say, this view of the Israeli-Arab conflict is highly pessimistic for it seems to posit an unbridgeable gulf which is not spanned by arrangements that can be made at the Suez Canal or the peace table. Quite obviously, some external satisfaction of these psychological needs of the Arab world is far more important than Westerners, who are not subject to these pressures, will generally concede.

Kibbutz Pioneer

Histadrut leader dedicated to elimination of injustice

By J.B. SALSBERG

His full name is Yitzhak Ben-Aharon and I predict that, given strength and years, we will hear much from him in the years to come, whether he retains his present high office or not.

Since 1969 he is Secretary General of the Histadrut in Israel, its most powerful and most influential single organization. To say that Histadrut is Israel's labor federation would perhaps explain the general character of Histadrut in North American terms. But it would be a totally inadequate explanation, because Histadrut differs, in many decisive aspects, from every other trade union centre in the world.

Histadrut, which just celebrated its 50th anniversary, found few workers indeed when it came into being in Palestine. It was conceived as the major instrumentality for Jewish national rebirth and it sought to create work opportunities for the men and women that came to rebuild an ancient homeland. In other words Histadrut, the labor federation, had to create the social class that needed trade unions; it developed a Jewish working class that provided the membership. To achieve this, it created enterprises that provided jobs and institutions to provide the services for health, education, culture, etc.

Today, Histadrut has 1,150,000 members - Jews, Moslems, Druse, Christians - and while being the defender of labor's rights and needs it is also, directly and indirectly, the largest single employer of labor in the country! It is this enormous labor and social organization that Yitzhak Ben-Aharon now leads.

So who is this man Ben-Aharon and why do I predict that we will hear a great deal from him in the future?

Ben-Aharon is a pioneer of the kibbutz movement and is, to this day, a member of and has his permanent home

Yitzhak Ben-Aharon

in a kibbutz (Givat Haim). He is in the forefront of the labor-Zionist political movement (for years a leader of the Achdut Avodah party) and the main architect of the amalgamated Avodah party of which Golda Meir is the head.

In the Second World War he headed the Jewish brigade that served with the British army in North Africa - with the rank of colonel - and became a war prisoner in Cyprus. In the Israeli War of Liberation, he was an officer in the Haganah that fought to safeguard the fledgeling state.

He has been a member of the Knesset throughout and served as minister of transportation for a number of years. He resigned his ministerial post and, from his kibbutz base, campaigned for labor political unity, since his own party was not ready to promote that idea.

As head of Histadrut he is not infrequently involved in polemics and even in fiery political skirmishes with prominent leaders of his own party. In my judgment the differences are due mainly to Ben-Aharon's total dedication to the basic social principles of the labor-Zionist orientation.

No public person in Israel will admit to the belief that Israel should become "a country like all other countries." Almost all pay verbal loyalty to the goal of a "higher moral and social" state. But Ben-Aharon feels that the eradication of social injustice should not be postponed until after all other pressing tasks will have been resolved.

He speaks out against the widening gulf between rich and poor. He focuses attention to the fact that 1/4 million Israelis live in poverty; that Israelis of Afro-Asian origin earn, on the average, much lower wages than other Israelis; that housing for the poor is bad and that the children of Afro-Asian parents - the majority of all children - are at the bottom of the educational pole, etc. etc.

To Ben-Aharon the emergence of the Black Panther and the New Left movements in Israel are but symptoms of this festering social inequality and injustice. To him the solution of these problems is immeasurably more urgent than is the resolution of the hair-splitting differences that divide Israel's Orthodox community . . .

True, that Ben-Aharon steps on many toes; it may also be true that he does so a bit tactlessly and he may, as a result, find himself challenged as the chief officer of Histadrut; but it is good for the soul and the future of Israel to have him as head of Israel labor at this crucial time. It is good that the Secretary-general of Histadrut should proclaim again and again the social and moral principles that inspired the pioneering generations and - fight for those principles.

In or out of office Ben-Aharon will speak out and will do so forcefully, for he is that kind of man. More strength to him!

Mizrachi defended: 'Rotten apples may be found in any bushel'

Dear Editor:

Subscribing with all my heart to the Mizrachi slogan of "The Land of Israel to the People of Israel according to the Torah of Israel", I feel deeply ashamed of the intemperate outburst of Mr. Weinberger in **The CJN**, Feb. 18. I, too, deplore the attacks made in earlier issues of **The CJN**, but unfortunately Mr. Weinberger only strengthens and reinforces their arguments. Unwittingly he has aligned himself with the fulsome tirade of Henry S. Rosenberg in **The CJN**, Feb. 4, and with friends like that who needs enemies!

I humbly admit that we are unable to answer the charges of inconsistency and political horse-trading by the Mizrachi leadership. But let it be stated for the record that the rank and file of the Mizrachi is opposed to the heterodox behaviour of its political leaders in Israel. A number of resolutions to that effect were passed at conventions in Israel and America. Just recently over 100 rabbis from all over Canada (including Toronto rabbis Berglass, Burack, Felder, Shoichet etc.) issued an appeal and demand for Mizrachi to rectify the 'Who is a Jew' law, which received wide publicity in Israel.

Burg, Warhaftig and Hazani are acting strictly on their own, without party mandate, in the tragic 'Who is a Jew' issue. On their own, not in accordance with Mizrachi policy do they ignore Halachic criteria for conversion. While nothing can be done now, this matter will surely be rectified at the general elections next year.

In the meantime, lest the public be misled, let it be known that most Mizrachi members are responsible and sincere, religious people. Rotten apples may be found in any bushel.

Menachem Kurtz
Willowdale

●●●

Dear Editor:

Having just returned from Israel where I participated in the World Zionist Congress, as leader of the Mizrachi faction, I was shocked and appalled by the irresponsible, mendacious statements made in letters to the editor by P. B. Elazar and J. Isaacs on Feb. 4 and 11 respectively.

The accusation that Mizrachi is not demanding amendments to the Law of Return to include "conversion in accordance with Halacha-Jewish Law", is totally false and Mr. Elazar's statement "Mizrachi is on record as no longer demanding Halachic criteria for conversion" is untrue.

At the recent Congress in Jerusalem, Mizrachi moved a resolution that conversion be in accordance with Halacha. It failed to win majority approval because only Herut supported us and the vast majority in the other parties opposed it. There is also a bill tabled in the knesset by Mizrachi members demanding this amendment.

If there is any disagreement between Mizrachi and others over this issue, it is only on the method but not over the principle of Giyur Kahalacha itself.

Mizrachi, because of its successful record of achievement within the government of Israel in the past, is convinced that it will meaningfully win this battle only by continuing to use its vast influence within the system.

A year ago December, the Jewish Telegraphic Agency quoted Golda Meir in New York as being personally in favor of civil marriage and indicating that the majority of Israelis will decide on who is a Jew. My personal intervention as well as other Mizrachi leaders no doubt had something to do with her changed views in favor of Halacha as expressed by her at the recent Congress.

The irresponsible statements in your newspaper I refer to, are in my view attempts to dishonor the only constructive force for Torah Judaism in Israel in the hope of thus covering up their own lack of accomplishments. It was only Mizrachi that has been a partner in Zionism for 75 years. Mizrachi is the only important force in Israel trying to bridge the gap between the non-religious and those religious groups who stayed outside the Zionist camp. Had the ultra-Orthodox groups, throwing stones at buses, and issuing death threats as in the autopsy controversy, worked within the Zionist Movement for the past 75 years there would have been greater success for Torah Judaism.

Hyman Bessin,
Ottawa,
Treasurer, Mizrachi
Organization of Canada

●●●

Dear Editor:

Irwin Feder's report on the low income Forest Hills controversy is slanted to accuse Jews of racism.

The racism experienced by Blacks has not been created by Jews. The fury of the Black man stems from the fact that no Christian white hand is extended to him in equality as fellow Christians. Blacks find that racism exists in the church, in schools and legal courts, resulting in frustration and helplessness that has turned American cities into jungles.

To assume that these problems will evaporate if Jews accept them as neighbours is over-simplification of the whole situation. To call Jews racist is to ignore the fact that they marched beside the Black man in his civil rights struggle. When the Black man learned to stand on his own two feet he rejected the Jew. As Christians they know the extent of anti-Semitism within the white Christian community. They want to be equal to their white Christian brothers, rather than with Jews.

Jews have always lived and worked beside their Black neighbours. The fury of the Black man is centred around the racism they have suffered at the hands of their white Christian brothers. Jews are only the whipping boy of the Black man.

It is up to the church to eliminate skin prejudices; it is up to the schools to provide enrichment programs for Black children and it is up to the courts to practice justice without bias. Until the church takes an effective stand against prejudice among Christians, Jews should not be expected to cope with the frustration of the Black man. Certainly the Jew should not be expected to solve the White-Black struggle he had no hand in creating.

Mrs. L. Posen
Toronto

Reader talks of family ordeal

The writer of this touching and nostalgic article is undergoing the mental turmoil which comes to children when they see a beloved parent and grandparent slowly fall victim to the afflictions of age.

For obvious reasons, The Canadian Jewish News respects her request for anonymity and in so doing makes an exception to its rule that all communications for publication be signed. It is signed simply "A Daughter".

How often I heard this wish given to my Mother at family simchas, at our weddings, our children's bris' and their Bar Mitzvahs. "May you live to be 120 years to enjoy the naches." Over the years, the same phrase, heartfelt I'm sure, offered over and over again - "may you live to 120 years."

The years have sped by, the energetic mother and grandmother - the matriarch around whom the family revolved - has changed. The sons and daughters, uneasy at first, must reluctantly face the truth. Their mother, although physically very well, slowly, slowly, then more rapidly is becoming senile. Her confusion and her frustration as her mind clouds is painful to witness.

The older grandchildren remember her as she was when they were small - cooking the traditional dishes on holidays and festivals. They remember the joy of the family gathering at "Bubby's" home at these times. The fun they had as she served them latkes and blintzes and teased them about the T.V. frozen dinners they would no doubt receive as a steady diet from their future brides. They remember her assurance that they could always count on a good meal at Bubby's. The laughter and good-natured bickering among these older grandchildren about who had priority in her affections.

How different are the gatherings at Bubby's house now. How sad to see them try to communicate and fail, and gradually accept the slipping away of their spirited Bubby who was going to live to be 120 years, but where is she? Who is this stranger whose dignity is going, whose confusion is increasing, whom they love for the past, but can't reach in the present? This "mother-, andmother" turned helpless, frightened and lost, is this their "Bubby" to whom they had hoped to bring their brides for her blessing?

The blessing - "May you live to be 120 years."

A Daughter

One of the grimmer chapters of the last days of the British Mandate was brought to light when Menachem Begin, Herut leader, introduced to the public for the first time the leader of the unit responsible for blowing up the King David Hotel. Begin (right) is shown with Yisrael Levi and Mrs. Sarah Agasi, who gave the authorities warning of the explosion. ***(Israel Sun Photo)***

Chairman's secretary reveals role

JERUSALEM (JCNS) -

The chairman of the Mapam Party's Histadrut (Labor Federation) section was surprised when he opened his newspaper to find a picture of Sarah Agasi, his private secretary, who in 1946 had telephoned Irgun Zvai Leumi warnings that the King David Hotel would be blown up.

As reported recently, Sarah Agasi revealed at a memorial meeting for Arye Ben-Eliezer, a former deputy Herut Party leader, that she had telephoned warnings to the hotel, the Palestine Post and the French Consulate. This was her reply to some British authorities that no warning of the blast was given.

Sarah Agasi was pictured with Menachem Begin, the former Irgun leader who heads the Herut Party, and Israel Levi, who led the group which placed the explosives with 35 minute fuses in the hotel.

She has now been transferred to non-political work with Israel's Consumer Authority.

Kara's Corner

(Advertisement)

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I really hate to be nosey . . . but when was the last time you went to THE JOHN? . . . Because in case you didn't know . . . THE JOHN BATH BOUTIQUE has just moved from their Bathurst St. location to 922 Eglinton Ave. W. . . . and their new shop is more inviting than ever. Everything is all colors of the rainbow co-ordinated . . . towels, hampers, rugs, soap dishes, waste baskets, kleenex holders and even exotic soaps and additional accessories made of mylar, silver and tortoise . . . and shower curtains made of lace, velvet, and whoops! , even see-through . . . and bathroom scales that tell the truth (darn!) . . . and toothpaste squeezers. They also offer a complete color co-ordinating and bathroom remodelling service . . . and as an opening special, everything in the shop is marked down by 10% . . . and brides-to-be always get a 10% discount. Oh . . . and they even have "smile" toilet seats . . . so smile and go to visit THE JOHN, 922 EGLINTON AVE. W. (at BATHURST ST.) 781-2706.

Does she or doesn't she? . . . after she comes back from the hairdresser, that is . . . Well, if her hairdresser is POSY's, then she needn't worry if she does . . . because all their hair cuts, sets and permanents have that natural bounce that just keeps falling back into place . . . no matter what happens. So, do it! You'll like it . . . get your hair done at POSY's . . . and by the way, they're specialists in hair coloring and have a large hair coloring salon downstairs. Who knows? maybe a different color would make for even more fun . . . but regardless of what you're anticipating . . . go and see the hair experts at POSY's, 354 EGLINTON AVE. W. (at AVENUE RD.) 481-5683 or 481-4994 . . . they'll understand your needs.

If you think you oughta' be in pictures . . . then let Earl Gardner at the COLONNADE CAMERA CENTRE help you with all your photographic needs. Earl is one of the only three Certified Photographic Counselors in Canada. He's got the training, knowledge and experience to help you with all your purchases and problems . . . whether you're a photography-pro who wants to experiment or just a snapshot-rookie who wants to learn which buttons to press. He carries all the name brands . . . Nikon, Pentax, Minolta, Rollie . . . and he sells and rents all types of photography equipment . . . cameras, still and movie projectors, screens. And don't forget about the film, because he also specializes in custom photo finishing. He's famous for giving good deals on radios, tape recorders, custom hi fi systems and color televisions . . . and there's even a color TV in the shop that you can watch while he's wrapping your camera equipment. Smile . . . say cheese . . . you're in the COLONNADE CAMERA CENTRE (2nd fl.) THE COLONNADE, 131 BLOOR ST. W. 962-2400.

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Looking ahead

Immigrants remain marginal, tragic men

By DR. STUART E. ROSENBERG

The 1960's saw the arrival in Canada of large numbers of "landed immigrants" from two unexpected sources: Israel and the United States. Both were the result of unusual factors and both are the object of special concern.

It is estimated that presently in Canada there are some 20-25,000 Jews who have come from Israel - yordim, or "descenders", as they are often pejoratively dubbed. These people had left Israel to make their fortune in the New World, sold everything they possessed to come here in the hope for material success, intending "one day" to go back to Israel financially well off. Many are in difficulty: they have not succeeded here as anticipated, and they can't go home again; they have nothing left to go back to - no home, no savings, no job. In their middle age (many are now past 40) they are fearful of starting all over again in Israel. Yet at the same time, they also fear to identify with their local Jewish community, which is active in its support of Israel and is working hard to help immigrants get there. They remain marginal, tragic men.

The Israeli Consulates-General in Montreal and Toronto have attempted to be especially solicitous of the yordim and have been involved in their problems and achievements, not so much as Consulates but as quasi-social service agencies. In addition, the Israel Aliyah Centres in both of these cities have mounted special efforts to assist former Israelis in finding their way back home. On the other hand, there is still no perceptible change in the general lack of involvement in Canadian Jewish life on the part of many thousands of former Israelis who choose to remain here.

Jewish immigrants to Canada from the United States in the late 1960's comprised a very different element, and one that was unique in the history of Jewish immigration to the Dominion. These were principally young Americans of draft age who regarded Canada as a useful and convenient haven, for the near future, at least, in their urgent need to dissociate themselves totally from participation in the Viet Nam war. Among them were young persons of various shadings: some were members of New Left political groups; some were conscientious objectors who regarded themselves as political refugees from a war-motivated society; some were students seeking to continue their studies without interruption; others were simply unhappy with the style and quality of life in the United States, and were seeking a new beginning in Canada.

As can be imagined, relatively few of these sought to identify with the Canadian Jewish community, for by and large they tended to regard their Jewishness as a marginal element in their lives. Exact figures are not available concerning the total number of American expatriates who had settled permanently in Canada. Some have suggested that by 1971 there was a total of 80,000 in the country, and that at least 20,000 of these were Jews, with half of this number in Toronto, 7,500 in Vancouver, and the rest in Montreal. A more reasonable estimate, however, projects 8,000 as the likely number of young American Jews out of a total of some 30,000. Of these 8,000 it is believed that 2-3,000 are in Toronto, 3-4,000 in Vancouver, and about 1,000 in Montreal. In any case, thousands of Jewish draft-conscious Americans have already set down roots in Canada and thousands more seem to be contemplating such a move. How many of these would remain in Canada if the Americans would grant them amnesty is, of course, difficult to know. At this juncture, however, they are a large and, as yet, unintegrated and unrelated segment of the Jewish immigrant community. The Jewish social agencies have only begun to deal with this problem, and it is possible that, after some experience with it, some of these young people will come to identify not only with Canada, but also with the local Jewish communities. But who knows? They will represent another, new and unusual element in Canadian Judaism.

Black Muslims menacing

NEW YORK (JCNS) -

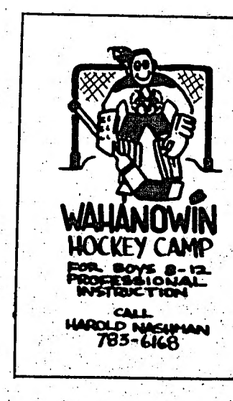
The Black Muslim movement in America is potentially more menacing to Jews today than when it first came to public attention a decade ago, because the Muslims "are a significant source of anti-Semitic infection in the Black community."

This statement is contained in an American Jewish Committee report on the Black Muslims.

It says that their publication, **Muhammed Speaks**, has a paid circulation of 529,930; that they have established some 50 mosques in all large American cities, that their weekly radio programs are broadcast by 70 radio stations in 60 cities. The report continues: "Presiding over a vast empire, with an iron hand and unquestioned authority, and empire whose physical assets are valued in excess of $20 million, is 75 year old Elijah Muhammed, self-proclaimed "Messenger of Allah".

"Fealty to Elijah Muhammed, implicit faith in the rectitude of his preachings from the pulpit or enunciated in his books and publications has fashioned the so-called Nation of Islam into a monolith. In spite of recent rumblings of uncounted millions who think and act as the 'Messenger' dictates," Muhammed Speaks, the report points out, indulges in anti-Semitism and persistently displays hostility towards Israel. "This attitude is readily transferable to American Jews, with whom most of the Black Muslim newspaper readers are in frequent contact."

In addition to anti-Israel features and distorted news items, Nazi-like stereotypes of Jews frequently appear in the publication, the report states.



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Members of the association's committee of club officers attend leadership training session.

Elderly residents organizing to make their own impact

By MAURICE LUCOW

Toronto's non-institutionalized Jewish elderly residents are organizing to become more of a force in the community.

They are mapping out their own plans for social and recreational activities and are endeavoring to identify areas for social action, relevant to their needs.

In June, they will hold a two-day conference at the Northern Y when they hope to point up and offer solutions to serious problems with which they are faced in their day-to-day living.

The senior citizens - and they're not sure if they like that label - are working through the newly-formed Association of Senior Clubs, which embraces 10 Jewish organizations which provide programing for the elderly. A committee of club officers, representing the elderly of the 10 organizations, meets regularly to discuss common problems and to plan joint programs. It's this committee which is planning the conference.

The Association of Senior Clubs was formed on the initiative of the Co-ordinated Services to the Jewish Elderly of the United Jewish Welfare Fund. Working with CSJE are the National Council of Jewish Women, both branches of the YM-YWHA, Holy Blossom Temple, Adath Israel Synagogue, Beth Emeth Synagogue, Workmen's Circle Social Club, Baycrest Day Care Centre, Jewish Camp Council and Cranbrook Fellowship Club.

Member clubs have all operated independently up to now. They have found, however, that in some areas joint and co-operative programing is preferable to each club acting on its own. This is the case particularly with weekend programing - an area with which most clubs have had difficulty.

Through the association, joint weekend programs are planned, with each club taking a turn at hosting a program. On Sun., Feb. 27, for example, a Purim party will be held at the National Council of Jewish Women's Centre for Creative Living, 4700 Bathurst St. Plans are under way also for a community seder on the second night of Passover.

The committee will form a speakers bureau and use other forms of communications to reach additional members of the community. It is estimated there are close to 8,000 elderly trying to make it on their own outside of old age and nursing homes. The member clubs at present are serving about 1,800 people.

A leadership training program has been established to help the committee of club officers in its work.

The committee is currently discussing the desirability of admitting people under 60 to membership in the clubs. Another matter under discussion: what to call the aged. "Senior citizen", "aged", and "elderly" have all been criticized. However, no consensus has been reached on a suitable designation.

Specific problems on which the committee is currently seeking action include: transportation to club meetings, and the difficulty in obtaining TTC tickets for senior citizens. These are now available only at subway stations.

Co-ordinated services to the Jewish elderly is a new program of the United Jewish Welfare Fund, which was launched with a grant from the United Community Fund's innovation fund. It is expected that the program will serve, in due course, as a model for services to the elderly throughout Metro Toronto.

The need for this project was pointed up in the report of the Health and Welfare Needs and Services of the Jewish Community, issued in 1969 after a three year study. The report emphasized that elderly people should live independently in the community, if at all possible.

Montreal has first free high school

From CJN Quebec Bureau

MONTREAL -

Some 30 young people, from the Jewish and regular school systems, registered at the Snowdon "Y" last week to enroll in the Jewish Free High School - the first of its kind in Canada.

Modeled after the Jewish Free University, the 11-course free high reflects current Judaic concerns among youngsters aged 8-17. The courses were determined by a core group of students, involved in the free high from its beginning four months ago.

"The courses," said Mark Mendelson, intermediate department head at the "Y", and co-ordinator of the project, "are, ironically, very traditional. The kids wanted to disassociate themselves from the kind of lingo like 'tuned in' or 'now generation' and they aren't concerned about the ideology of the 'experience' or the 'happening'."

Some of the subjects include Anti-Semitism Through the Ages, Elementary Yiddish, History of the Holocaust, and Rapprochment Francophone-Anglophone. For a registration fee of $2, the students are able to enroll in any number of courses.

According to Mendelson, a McGill graduate and former student at the Hebrew University, Jewish consciousness among the young developed rapidly when they became "aware of a fundamental component part of being a Jew - brotherhood.

"They found out they had brothers who were having a great many problems being Jews in Russia, and they felt compelled to rally around their cry." The topic of Soviet Jewry is being offered at the free high.

"True Jewish consciousness can evolve only after the kids become aware of the simple historical details of Judaism," he said.

"The free high is an attempt to bridge the awareness gap before the high school student graduates into the CEGEPS and the universities and when he is then bombarded with hundreds of other concerns."

Two weekend seminars at the "Y" country camp, and a Jewish high school press are being planned by the youngsters for the coming months.

One subject taught by a rabbi should have few problems maintaining high attendance figures, Sex According to the Jewish Religion.

Students enroll at the Snowdon "Y's" Jewish Free High School. In centre is Mark Mendelson, project co-ordinator. The school is the first of its kind in Canada.

New history corrects neglect by Catholics

NEW YORK -

A book on Jewish history, written by a Catholic educator as a joint project of the Archdiocese of New York and the Anti-Defamation League of B'nai B'rith "to correct centuries of neglect," was introduced to some 50 heads of metropolitan area Catholic high schools and social studies departments last week.

The book, **A History Of The Jews Since The First Century A.D.** (Macmillan), was written by Frederick M. Schweitzer, a member of the Manhattan College history department. The author and Msgr. Edward M. Connors, superintendent of schools for the Archdiocese, discussed its contents and its value as a supplemental text in Catholic schools.

According to Dore Schary, honorary chairman of the League, the book was written at the suggestion of the Archdiocese following a series of conferences with ADL on the image of the Jew in parochial school classrooms and texts. Mr. Schary will discuss at the meeting the cooperative relationship between the Archdiocese and the League.

In his introduction to the book, Dr. Schweitzer declares that "the virtual ignoring of Jewish history, whether in the elementary, secondary, or university institutions, is a serious lacuna in Catholic education."

No complaints to growl about

This is Gor, a Great Dane with a pedigree as long as that of a Russian prince, giving his mistress a moist and friendly salute. Gor came to Israel from Russia with Ruth Alexandrovitch, the Riga girl imprisoned by the Soviet authorities for over a year. The problem exercising the Israel Kennel Club is where to find a Shiddach for Gor.

(Israel Sun Photo)

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Russian Jews urge more phone calls

From time to time, The Canadian Jewish News will publish articles similar to the one below, telling of the activities of the Student Council for Soviet Jews and its campaign of telephone calls to Russian Jews.

By JERRY PEARL & MARK S. ANSHAN

Toronto: "What else do you need?"

Moscow: "What else? We need permission to go to Israel."

Permission to go to Israel means pressure from Jews in the Diaspora, according to a recent telephone conversation with Russian Jew Victor Polsky made from Beth Tzedec Synagogue.

As many as four calls a week are presently being made from Toronto under the direction of the Student Council for Soviet Jews under the sponsorship of congregations, youth groups and private individuals.

These calls must continue!

The Russian Jews themselves are the best source of information about what we here can do to help. They themselves have suggested increasing pressure on the Canadian and Russian governments to help them obtain exit visas to Israel (through telegrams, letters, petitions and direct talks with officials) and have told us to whom we should send parcels of books and clothing, and to which prisoners we should send food parcels.

A recent call to Moscow made by the Ross family of Agincourt, Ont., brought information about two political prisoners, Raiza Palatnik and Sylva Zalmanson:

"They are both in very hard circumstances. Raiza Palatnik as far as her health is concerned, she can't fill out her work norm (her eyesight is very poor). She is being persecuted by the camp administration. Her eyesight got much worse. Sylva Zalmanson is very sick. She has tuberculosis. Regardless that everyone is asking for help, nothing whatsoever has been done for her. And if it is possible, deliver that message."

Hearing the voice of a Canadian Jew telling of his concern for his Russian brethren, joining in the struggle personally, gives the Russian Jews a unique kind of reinforcement.

"Tell all our friends that we're very grateful for all they are doing for us, and that we hope that very soon we'll be able to see them, that their efforts aren't in vain," declared Victor Yachot, in another recent call.

Telephone calls are the most forceful way we have of letting the Russian government know that Jews will not remain silent while they continue in their persecution of our brethren. We know the Russians are aware of our calls. We know they listen to each one. But the Jews of Russia are not afraid. They urge us to increase the number of calls. Russian Jews have given their phone numbers to groups throughout the world in the hope that they will be called. The more calls, the more apparent it becomes to the Russian officials that their captives have friends around the world who care.

The Student Council for Soviet Jews has the numbers to call. All we need are sponsors. If you wish to sponsor a call contact SCSJ at 923-1816 or 636-3647.

"But what torments me most is not the Jews of silence I met in Russia, but the silence of the Jews I live among today." —*Eli Wiesel*

"Freedom for Soviet Jews" signs are being displayed by a number of Toronto synagogues. The one pictured is at Adath Israel. Others are located at Beth Tzedec, Beth Shalom, Beth Am, B'nai Israel Beth David, Beth Tikvah and Holy Blossom Temple.

Government ruling endangers rehabilitation centre

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

Dalse House, a mental rehabilitation centre for ex-psychiatric patients, is in danger of having its activities curtailed because of a government ruling declaring the centre a "duplication of services".

The house is financed entirely by the Dalse Welfare Club, a 200 member organization of community spirited businessmen and women who manage the house as their main - but not exclusive - project.

Operating since 1968, the centre has been forced to expand its services to meet the needs of a growing membership, and has established a sheltered workshop, and an educational program. The House has become so popular, in fact, the welfare club is compelled to consider other methods of raising funds.

"One way," said the club's president, Seymour Issenman, "is by incorporating the centre, thereby allowing us to have a tax number which can be used for tax receipts by people who donate money."

Under bill 65, Dalse House still maintains its original status as a private institution, and is excluded from heavy government financing. According to Issenman, a tax number will simple enable Dalse House to approach private individuals and foundations for grants.

The club has received several social work citations, including awards for outstanding efforts in community work from the Combined Jewish Appeal, JIAS, the Negro community centre, and the Rehabilitation Institute of Montreal.

The centre's achievements have inspired some community members to express a readiness in funding a building campaign for new Dalse House facilities.

"Understandably," said Issenman, "these people are reluctant to give us large sums of money because they can't get tax receipts."

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ENGEL, SHEA ABE - On Feb. 19, late of 2700 Bathurst St.

EPSTEIN, ALLAN - On Feb. 20, late of 19 Neptune Ave.

GELLER, JOSEPH - On Feb. 15, late of 20 Shalmar Blvd.

GRANT, JAMES - On Feb. 20 late of 446 Glengrove Ave. W.

HILELFARB, RUBEN - On Feb. 14, late of 1669 Dundas St. W.

MAFTUL, ABRAHAM - On Feb. 17, late of 117 Bernard Ave.

MAIER, YETTA IDA - On Feb. 17, late of 3560 Bathurst Street.

MAINFIELD, MINNIE - On Feb. 17, late of 3560 Bathurst St.

MARCUS, JULIUS - On Feb. 19, late of 14 Mennin Rd.

NEWTON, IRVING - On Feb. 15, late of 12 Rockford Rd.

OLCH, EDITH - On Feb. 15, late of 5935 Bathurst St.

ROSS, JENNIE - On Feb. 18, late of 3560 Bathurst St.

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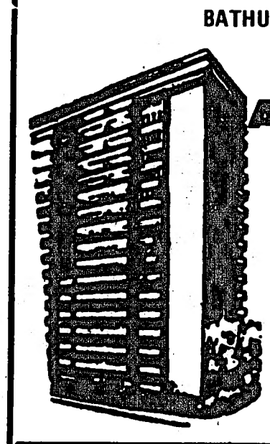
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Egypt demands Israel change attitude

WASHINGTON (JTA) -

Authoritative Egyptian sources, bitterly charging that the Nixon administration has accepted Israel's view of the Middle East situation, have informed newsmen here that Israel must change its outlook before a settlement in the area can be reached.

"What is needed is a change in attitude by Israel, by the government, or by new leadership" to effect a fresh approach towards agreement, a high placed Egyptian source declared to a large group of newsmen. "We are not advocating a coup d'etat in Israel," he said, "but an understanding of the realities not of today, but of realities in the years to come. Israel's short-term gains could be a long-term loss." The authority appealed directly to Israeli newsmen in the audience "to think of what I said of the long-term loss."

(Diplomatic sources in Jerusalem said that the Egyptian statements in Washington were nothing more than a reiteration of Cairo's demand for an Israeli withdrawal in exchange for the possibility of negotiations. The sources said that Israel remained ready to negotiate with Egypt without prior conditions but not if a commitment to withdraw is demanded as a condition for talks.)

The source said that the U.S. can continue to play a "tremendous role in bringing reason and sense to Israel." Egypt, he said, "has not foreclosed on a United States role. We are still anxious to find a political solution to the Middle East crisis," he said.

The same source, however, refused to consider face-to-face talks with the Israelis until their government accedes in advance to withdrawal to the June 4, 1967 lines. Israel, the source said, would "dictate" to Egypt in direct talks between them if Israel did not first agree to complete withdrawal. The Egyptian response came to questions by the Jewish Telegraphic Agency's correspondent after the source said that "Egypt wants an honest peace with Israel."

The high Egyptian source said that the U.S. has not yet approached the Egyptians on proximity talks with Israel. He refused to commit himself to such talks for the time being. Israel two weeks ago announced that it would engage in such talks after it said it had received clarifications from the state department on the American role in those talks. The Egyptian source insisted repeatedly that Israel must agree to complete withdrawal before any movement can be made towards any agreement.

Meanwhile, from Paris comes a JTA dispatch that President Sadat may try to enlist France as a go-between in efforts to bring about Middle East peace talks. Diplomatic sources in the French capital said a meeting in the near future between Sadat and President Georges Pompidou was a distinct possibility.

Western and Arab diplomats in Paris have noted with considerable interest Sadat's announcement that Egypt has broken off all contacts with the United States over an interim Suez settlement. They also note that his recent visit to Moscow was apparently a disappointment to Sadat and that he may now seek another Western interlocutor to break the Mideast impasse.

France is considered to be the most likely candidate because of the central role it plays in Western Europe, its emphasis on the United Nations role in the Middle East and its inclination toward the Arab cause. The French ambassador in Cairo, Francoise Puaux, will soon succeed Jacques De Beaumarchais as political director of the foreign office. According to well informed diplomats, this shift will coincide with an intensification of Franco-Egyptian collaboration.

'We can do it'

MIAMI BEACH, FLA. (JTA) -

Asked if Israel could absorb the rising tide of Jewish immigrants from the Soviet Union, Defence Minister Moshe Dayan told American and Canadian Jewish leaders here:

"We have been waiting for the Jews of Russia to come for a long time, a very long time. If all of them come, we are not only ready, but capable of taking them. If need be, the army will give up its barracks to the newcomers and sleep in tents. And if that is not enough, we will give them our tents and sleep outside."

The U.S. government is allocating $50 million for construction of housing in Israel for newcomers, including the large number of Soviet Jews.

Victor Kugler (centre), who housed Anne Frank and family in Amsterdam, looks at the music of a choral work by Oscar Morawetz (right). The work, based on the Diary of Anne Frank, received its world premiere this week at a Concert of Jewish Music at Temple Sinai. On the left is concert musical director Ben Steinberg. *Photo by Gadi Hoz*

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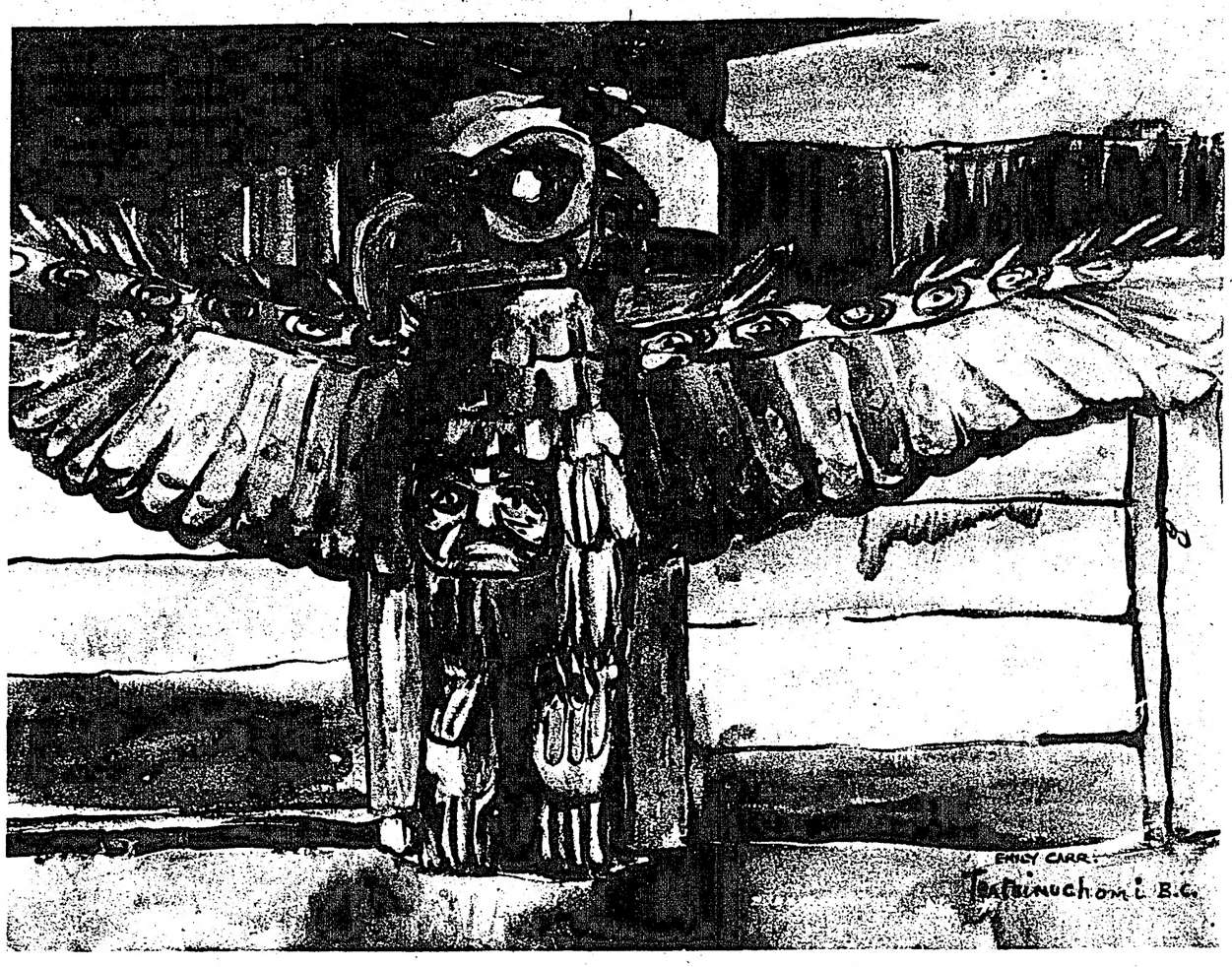
Arts

Artist finds potent source for her passionate spirit



Emily Carr, a centennial exhibition celebrating 100th anniversary of her birth, organized by the Vancouver Art Gallery at the Royal Ontario Museum, Feb. 15-March 15.

By ELIZABETH KILBOURN

Although Canada has produced a rather high percentage of good women painters, Emily Carr towers over them as one of her beloved giant B.C. firs towers above the willows and birches of Eastern Canada. Like most of the Group of Seven, with whom she had an affinity, she was an expressionist painter, concerned not so much with structure and form of her work, but with its soul. And like Paul Gauguin, she was one of those rare artists trained in the western tradition of Europe, who was able to penetrate the mysteries of an alien culture and find within its primitive myths and consciousness, a potent source for her own passionate spirit.

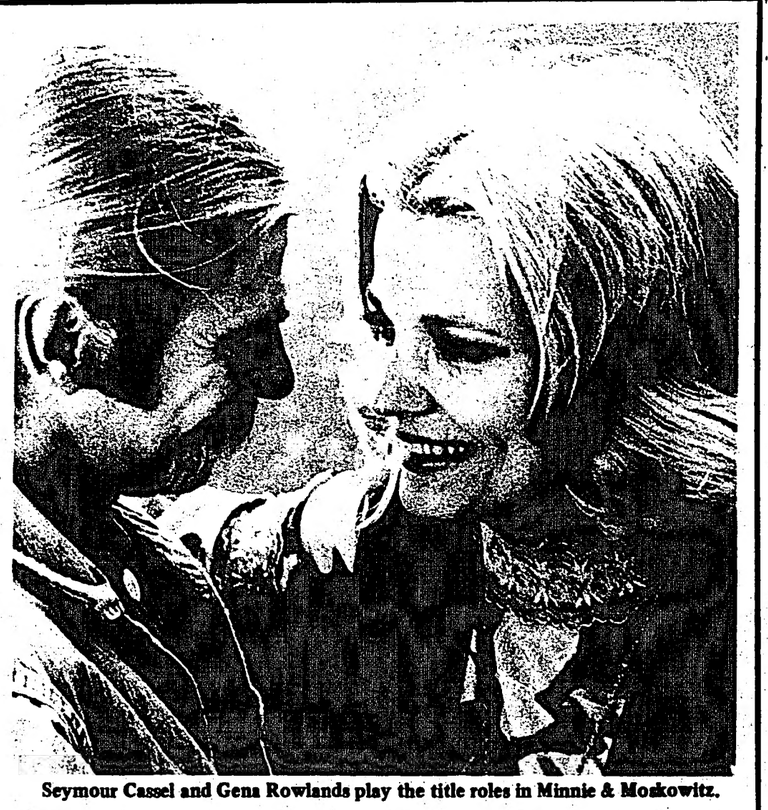
As early as 1910 she had discovered the totemic culture of the west coast Indians of Alert Bay. The paintings of this period, as well as some quite lovely watercolors of young women, show clearly the certainty of her innate structural understanding. The freshness and freeness of her brushwork matured into an almost Van Gogh-like abandon in her final works.

Her contact with the Group of Seven after a long period of sterility, liberated her to paint from 1928-32, some of the most powerfully passionate work ever done by a Canadian. She invested the Indian forest figures and the forests themselves with a degree of sexuality which makes a lot of the overtly erotic paintings and sculpture by artists like Dennis Burton seem like self-titillating pornography. In these paintings there are great tensions and releases, singing swells, rhythms and raptures which suggest the deep world of sexuality explored by D.H. Lawrence.

In this period, too, her work, with its smoothly painted massive forms as in **Grey, from the Band Collection**, or **Forest, British Columbia**, are pushed practically to the brink of abstract expressionism. In fact, **Forest, British Columbia**, with its strange canyons and caverns of forms and light reminds me of the work of Jock Macdonald who some years later made the transition from nature painting to abstraction.

It would be fascinating to conjecture on the internal emotional processes which were given expression in this extraordinary period, or the rich resources which allowed her to pull herself out of it and in her later years to turn to a delicate, lyrical style. At the end of her life her paintings are like songs to the sky. One, a single thin trembling pine against a delicate transparent sky, which she called **Rejected as Timber, Beloved of the Sky**, suggests to me a poignant apologia pro vita sua.

There is something very nice about having this exhibition at the Royal Ontario Museum. Not only is the show quite attractively hung in the multi-level gallery, but it is at the Museum that generations of Toronto children, including myself, gazed up at the great totem poles which flank the entrance to the museum, and for the first time glimpsed the majesty of the west coast Indian culture of which Emily Carr is such a glorious exponent.



Seymour Cassel and Gena Rowlands play the title roles in Minnie & Moskowitz.

Bad kosher burlesque

movie review

By LINDA SHAPIRO

I predict that there will be a lot of chauvinistic Jews who will feel that it is their moral duty to see a film called **Minnie & Moskowitz**, now playing at the Uptown One written and directed by John Cassavetes. They will run to the theatre expecting to see another **Fiddler on the Roof** or **Goodbye Columbus** and they will be very disappointed... because if it's Jewishness they want, they'd be better off reading the Tel Aviv telephone book.

Seymour Moskowitz, buffoonly played by Seymour Cassel, has long California-blonde hair tied in a pony tail, a matching blonde walrus moustache, far-too-small blue eyes and looks about as Jewish as Hans Christian Anderson. His mother agonizingly played by Katherine Cassavetes (John Cassavetes' mother) is about as Jewish as a tin of Campbell's chicken noodle soup. The story plot is about as Jewish as Homer's Odyssey.

Seymour is a 30 year old parking lot attendant cum bum who buys his mother a dozen roses, borrows $400 from her and decides to improve his professional status by moving to Los Angeles and park cars for a larger firm.

Minnie Moore, sensitively played by Gena Rowlands (John Cassavetes' wife) is a single, WASP girl, mid-thirties, educated, refined, affluent who works for the Los Angeles County Museum. She has a married lover, played by John Cassavetes, who physically beats her up while proclaiming that he loves her. The next day, he comes to her office, accompanied by his son, and tells her that the affair is over because his wife threatened to cut her wrists if he left her. And as Cassavetes leaves, he cowardly adds that he'll "sure remember the good times!" Moving right along... she has a blind date with an older, rich, fat, sweaty widower who, in a too-loud voice, proclaims that he loves poetry, doesn't know what to do with his money and that he wants her. And so the single saga goes . . . but to make a bad story short . . . she is miraculously rescued from this single girl's purgatory by Moskowitz who just happens to be driving by in his pickup truck. He buys her a hot dog, immediately falls in love with her and even cuts off his moustache to prove that he really means business. Minnie has greater difficulty falling in love with him at first, because, after all, Moskowitz is a parking lot attendant who is younger than she, who only has one jacket and eats from the side of his mouth inwards.

But after a tempestuous courtship of four days, they decide to get married in a church... (see how Jewish it isn't!), they have lots of children and live happily ever after. Sort of makes Cinderella and Prince Charming sound like the real thing!

Personally I find it very disappointing to realize that John Cassavetes, the man who brought us such probing and meaningful films as **Faces** and **Husbands** could have the chutzpah to serve us this piece of bad burlesque stamped with a kosher label!

Collective creation fails

Lack of insight into Bethune's character

theater review

By LEWIS LEVENDEL
CJN Assistant Editor

As an insight into the character of the enigmatic Dr. Norman Bethune, the play **Bethune!** at the Theatre Passe Muraille fails.

Aside from the thin, Hollywood-style treatment of his life, the play's weakness derives from all five men of the six member cast portraying the Canadian born doctor during various stages of his life.

The device could have worked but Bethune, as created by the group, is a pretty pallid individual - a bit of a bore. There is little insight into what drove this selfless doctor to China where he became a friend and confidant of Chairman Mao.

The play about the Communist surgeon is a collective creation of the six actors directed by Peter Boretski.

The slow moving first half of the play takes Bethune up till his entry to China. There are chronological vignettes from his life starting with young Norman playing with cow bones while dreaming of becoming a doctor.

Bob Aarron portrays Bethune in Detroit, gaining social consciousness as he labors largely in vain treating poor laborers and prostitutes.

Anne Anglin plays the doctor's Scottish born wife who twice divorces him. She tries hard, but first-night jitters hurt her performance.

The worst moment of the first half is a senseless parable on the rise of fascism. A device of quotations from Chairman Mao and W.C. Fields at the end of each vignette adds nothing to the production.

The second half, although shorter than the first, seemed to move more slowly. Most of the longer vignettes failed to create any sparks. One that does come off is a sequence in which Bethune (Jankile Zajfman) teaches Chinese peasants how to give blood.

The cast works hard, costumes, lighting and music are effectively blended into the play, but **Bethune!** is still a disappointment.

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